In Memoriam

THE LATE

JOSEPH EUGENE BRUNO GUIGUES,

BISHOP OF OTTAWA.

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INTRODUCTION.

While, throughout the length and breadth of Canada, sentiments of sorrow have been unreservedly manifested over the death of the venerable founder of the Diocese of Ottawa, we have thought proper to commence the work of furnishing a few stones which will contribute to the erection of the Monument which gratitude raises in our hearts to the memory of Bishop Guigues.

Let us, however, be perfectly understood. It is not our intention to describe the glories of his long episcopal career. The task would be above our means; would require more information than we actually possess; and more light to appreciate them in a suitable manner. We will, notwithstanding, exhibit a few of the difficulties he had to encounter during the period of his brilliant administration, by reviewing the state of the Indian Missions of the Diocese of Bytown at the epoch of its foundation; the truly heroic work of the shanties; the rapid development of the Ottawa Valley; the temporal and spiritual nudity of Bytown twenty-five years ago; and its present admirable wealth in religious monuments. Having witnessed the uncommon zeal and energy of Bishop Guigues in the advancement of our country, we will turn, with pleasure, to the contemplation of the more intimate edifying details of "sacerdotal life" of our much beloved and lamented Prelate.

THE LATE BISHOP GUIGUES.

JOSEPH EUGENE BRUNO GUIGUES was born at Gap, in France, on the 25th of August, 1805. His father, Bruno Guigues, was an officer of Dragoons under Napoleon I.; his mother, a pious and educated lady of respectable family. The spirit of discipline, strict adherence to principle and duty of the one parent, and the mildness, gentleness of disposition, and piety of the other, were inherited by their son. While studying at the Seminary of Forcaltier, these qualities and the richness of his intelligence attracted attention and won distinction, which his humility and modesty attempted in vain to avoid. In 1828, on the 26th day of May, the young Levite was ordained Priest; and soon afterwards, led on by a zeal for the conversion of souls, he joined the Missionary Congregation of *Oblats de Marie Immaculée* which had been just founded by Monseigneur de Mazenod, Bishop of Marseilles. In this new field he labored faithfully until the month of August, 1844, when he was sent out to Canada as Perpetual Visitor or Provincial to the small community of Oblates established at Longueuil, near Montreal. About the same date a pastor was stationed for the first time at the little village called Bytown, now Ottawa, the capital of this vast Dominion. Four years later Bytown was created an Episcopal See, and Father Guigues was named its first Bishop. On July 30th, 1848, he was consecrated, and immediately began the organization of his diocese. This was no easy task. From Bytown inclusive to Lake Temiscamingue, there were but five priests, and an equal number of wretched huts which served the purpose of chapels. But the country began to thrive, and the Bishop redoubled his energies. Difficulties which appeared insurmountable were conquered; a Cathedral was first erected, then an Hospital, next a College and Seminary, School-houses, Chapels in new missions, and so on until all wants were at least temporarily supplied. In all these undertakings he was ably supported by his little band of clergy who worked with his will and energy. As the settlers increased in number so did the missionaries; not in equal proportion, but, thanks to God and their own stout hearts, sufficiently to spread the faith and preserve it. It must be remembered that at this period bigotry was rampant along the Ottawa. The immigrants were chiefly Irish, and they brought with them all the traditions, good and bad, of the old land. These flourished on the new soil, and often led to riot and blood-shed. The year '49, a year of troubles throughout the old province of Canada, was a year of terror in Bytown. Armed encounters between the two parties frequently took place, and several

lives were sacrificed to the demon of hate. Bishop Guigues, though unacquainted with the nature of the unnatural strife, yet knew how to crush it. He preached peace to his flock, and the flock obeyed their pastor. Discord fled before his voice; man ceased to hate his fellow-man; the village grew into a town; the town into a city; the city was raised to the dignity of a Capital; and to-day, with its population, environs included, of over forty thousand, half Catholic and half Protestant, it is a city of peace and good-will. This, under God, is mainly due to the illustrious dead whom we mourn in common, and of whom the *Ottawa Citizen* justly observes:

"A man of liberal views, a kind-hearted friend, an upright judge, he ever cast the mantle of charity over weaknesses and errors committed by those who manifested antagonism to the doctrines promulgated by him, and endeavoured to instil into the minds of his flock that liberality of thought which would forbid the use of harsh language towards opponents. In his discourses he was clear, logical, and forcible; in his demeanor frank, candid and noble; in public he was courteous; in private liberal and affable. There was no bigotry to mar his undying belief in the Doctrine of his Church, or the manner of sustaining that belief. He was a good man, a true friend, and a sincere Christian."

What he accomplished during the twenty three years of his Episcopate may be known by a glance at the present state of the diocese.

There are now 75 priests, secular and regular; fifty churches built solidly of stone or brick, and many others of wood. In the city alone there are five parishes, an Ecclesiastical Seminary and College, an establishment of Christian Brothers, one of *Freres Doctrinaires*, a Literary Institute, conducted by the Grey Nuns, and one by the Sisters of the Congregation of Villa Maria, besides at least twenty separate schools for day-scholars. Also an extensive Hospital, four Houses of Refuge, two Orphanages, and societies without number for religious, charitable, literary, and national purposes. Throughout the rural parishes and in the different towns, like good works are distributed in proportion to population and requirements. These are the monuments which will preserve throughout ages the memory of Bishop Guigues; and from thousands of grateful hearts, prayers will ascend to the Throne of Grace for the repose of the soul of the founder, the director, and the devoted friend of so many excellent institutions.

In the exercise of his exalted ministry Monseigneur Guigues was indefatigable. He arose every morning at five, made an hour's meditation before the Blessed Sacrament, heard confessions until eight, when he said Mass. After thanksgiving he again entered the confessional if penitents were there in waiting, and not until all were heard did he take a morsel of food. The remainder of the day was devoted to his office, to work of corporal mercy, etc. On the annual pastoral visit, he surpassed all his assistants, even the youngest; and we heard one, an active man himself, say that the Bishop used to labor far into the night when all others had retired through pure fatigue.

As Ordinary of his diocese, his clergy ever found in him an impartial judge and wise counsellor, and until death, chief pastor and flock

were bound together by the closest ties of christian charity. He loved them with the love of a father, and they bore towards him the affection of dutiful children.

Now that his genial heart has ceased to beat, that his form is lifeless and cold, clerks and laity congregate in the chamber of death, and in their silent tears and sorrowed mein speak of the heavy grief within them. In prayer they seek consolation, and in all fervor petition Heaven in the voice of the Church:

Requiem æternam dona ei, Domine;
Et lux perpetua luceat ei,
Requiescat in pace. Amen.

I.

THE INDIAN MISSIONS.

The Indian missions of the diocese of Ottawa have now two main stations, Temiscamingue and Maniwaki. Temiscamingue, situate about 300 miles from the capital on the shore of a lake formed by the Ottawa river, is the residence of the missionaries who yearly travel as far as Hudson Bay to preach the gospel to the savage tribes and others who inhabit those dreary plains. Maniwaki, also called the *Desert*, is growing very rapidly and is only ninety miles distant from Ottawa. We are indebted to the untiring energy of Bishop Guigues for the Maniwaki mission, and of it we shall speak at greater length when coming to the subject of the shanties. The Temiscamingue mission was founded before the Bishop's arrival among us, and this will now occupy our attention.

The missions of Temiscamingue began in the year 1836, and have ever since been maintained, through the means of the first pastors—truly apostolic men, who, by their ardent and oft-reiterated appeals contributed materially to animate the charity of their flocks in behalf of the holy work of the propogation of the faith. The Bishop of Montreal (Lartigue) addressed the faithful under his jurisdiction in the following eloquent manner on the 18th April, 1838. "Rejoice, humble christians, you who, by your secular vocation appear to have nothing else to occupy your minds but the salvation of your souls; for by means of the association which you have an opportunity of entering you can materially assist the apostolic men who have devoted their lives to the conversion of the infidel, by giving them the light of the faith together with the inestimable blessings of civilization which infallibly follow in its train. So that when faithful missionaries preach to those barbarians, when they administer to them baptism and other sacraments which confer grace in abundance, when they reclaim so

many souls from eternal perdition, you will be their supporters without any inconvenience to yourselves; and the salvation of so many people will be due no less to your sacrifices than to their exertions. What a grand consolation to you during life, and more especially at the hour of death!"

These admirable words of the Bishop of Montreal lead us to appreciate the burning love which fired Bishop Guigues and which prompted him to maintain and preserve the Indian missions during the twenty-five years of his episcopate. "How beautiful," says scripture, "are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things." May we not also add how feeling are the hearts of bishops who seem so solicitous for the advancement of civilization by sending forth heroic missionaries! One of the grandest glories of the Church of Canada is to have been what Mgr. Guigues ever was—the untiring promoter of missions. The learned and pious Abbé Ferland, in his "Observations on a Work," makes the following brilliant remarks: "The missions have never been forgotten nor abandoned by the bishops of Canada; nay, many amongst them might well have gloried in the title of missionary bishops. Before the conquest the Jesuits had extended their apostolic labors over a great part of North America. The seminary of Quebec has charge of the missions of Illinois, Mississippi and Acadia, over which they held sway until the year 1789. Before Monseigneur Hubert was consecrated bishop he had worked hard as a common missionary laborer in Illinois and Detroit, from whence he returned ill with the fever and ague. The bishops of Quebec ministered as much as lay in their power to the spiritual wants of the Catholics of Newfoundland, Cape Breton, and Prince Edward's Island. In 1818, Mgr. Plessis founded the Red River mission, over 1800 miles from Quebec. F. F. Provencher and Dumoulin were entrusted with the heavy charge of visiting the posts occupied by Canadians and Metis, and the evangelization of the Indian tribes. New missionaries, in proportion to the exigencies of the times, were despatched to Red River Colony to replace those who were worn out with fatigue, in their long and wearisome travels through their extensive field of labor between the rocky mountains and Lake Superior, and between the sources of Red River and the tributaries of Hudson Bay. How many other glorious names might we not also mention to complete the list of those indefatigable apostles of religion, sent by the bishops to far off regions for the purpose of reclaiming perishing souls, hidden like diamonds, in the crust of the earth, which they vowed before God to disinter, polish, and set in the diadem of the Church?

The following are the names of a few of the devoted men, who, from 1836 to 1842, carried on their good work between the western extremity of our diocese and Temiscamingue and Abbittibi: M. Charles DeBellefeuille, of the Order of St. Sulpice, M. Dupuy, of the same order, M. Charles Poirier, M. Moreau, now vicar-general of Montreal, who in company with Mr. Bourassa, or M. Morin, visited Temiscamingue, Grand Lake, Abbittibi and Trout-lake, several times. We can never for-

get the episcopal visit of Bishop Bourget himself, who, in 1840, was anxious to know the number of his flock and ascertain how many of them were suffering for want of missionaries. His Lordship sent several priests beforehand along the Ottawa to prepare the Catholics for his pastoral visit. They came as far as Bytown and were well received beneath Mr. Cannon's hospitable roof. The next day they took their departure; M. Brady, the oldest priest in this diocese of Ottawa, Mgr. Desautels, Mgr. Prince, the venerable Bishop of St. Hyacinthe, crossed to the Gatineau which they ascended as far as Lake St. Mary, whilst at the same time M. Amiot, M. Truteau, the late vicar-general of Montreal, so universally regretted on account of his uncommon talent, virtue and good dispositions, with M. Plamondon, canon of Montreal, sailed up the Ottawa to the Calumet, Ailumette Island, and Fort Coulonge.

With what regret must not the untimely death of the first priest of Temiscamingue have been regarded. M. Charles DeBellefeuille, who sank under the hardships of his calling at the end of his third mission, was born at St. Eustache, (Lower Canada) in 1795, and died in 1838, only forty-eight days after his return to Montreal, consoled in death by the presence of Bishop Lartigue, the founder of the associations for the propagation of the faith, and who was thus suddenly deprived by death of one of his most active and energetic missionaries.

A desire to increase the number of missionaries engaged in the study of the numerous and difficult dialects of the Indian languages, and the hope of bringing relief to the hard worked laborers, induced the bishops of Canada to invite over from France the Order of Oblates to share in the glory of Canadian Missions. The wise administration of Mgr. Guigues, fully confirmed the wisdom of this step. Many truly heroic young men, armed with the cross, bade a lasting adieu to the world and its vain pleasures, in order to lay down their lives in the noble cause of evangelizing the heathen. New posts were opened and the cross triumphed where barbarism and dark ignorance had hitherto prevailed.

What must not have been the happiness of our zealous pastor, a few years ago, when he visited those far distant missions! Notwithstanding his old age and the pressure of his episcopal avocations, like another Paul, he desired to see the wild children of the forest, who had been the constant object of his solicitude; and how the spirit of darkness had been dissipated by the heralds of the cross. The trip was very long and wearisome, especially for a man of his Lordship's age, bark canoes being the only mode of conveyance for a considerable part of the journey.

A few extracts from the letter of a missionary, after a visit to Fort Albany, situated at the mouth of Moose River which falls into Hudson Bay, confirms the devotedness and attachment of those servants of God to the glorious work for which they had made such immense sacrifices. * * * * "The fort of Moose Factory, built on a beautiful little island three miles from the sea, and about forty below the confluence of the Abbittibi and the Moose, is merely remarkable for its geographical position; the number of families who yearly came there engaged in the fur

trade not exceeding fifty-five, representing a population of about 250 souls. But as this Fort is situated at the southern extremity of the Bay, all the surrounding posts send their furs to it, and a vessel sailing every year from England, freighted with ammunition and provisions for the several posts, returns laden with rich and valuable furs. The chief of the establishment welcomed me in the most cordial manner, and paid great attention to my comfort while I staid with him. I have also the same report to make of all the other employees of the Hon. Company. All of them treated me very kindly; in fact one would think they had been old friends of mine or the most devoted Catholics. I had just been three weeks at Fort Moose, when a schooner arrived from Fort Albany, and this gave me an opportunity of visiting that post, 140 miles farther north, towards which my heart much more than my compass unceasingly turned; for I had been previously informed that I should there find a great number of Indians, who had come from adjacent posts together with those belonging to the locality, which, I believe is one of the most populous of the Bay. I embarked on the 5th July, on that tempestuous and icy sea. Hardly had we issued from Moose River when we were stopped by a contrary wind which detained us in the same spot for three days. To make the most of this disappointment we landed. In all directions, it appeared to be a low marshy country, periodically covered by the tide which there rises very high. There was nothing to banish the melancholy which crept over us while wandering through those desolate plains. Not a single bird in the air nor deer on land was visible; a few sea wolves were the only animals we met during the voyage. I will not attempt, My Lord, to describe the feelings of a missionary in exploring, for the first time, such dreary latitudes. Everything that comes in his way merely tends to increase his sorrow; it is no wonder therefore, that his letters should at times, partake of the melancholy with which his whole soul is troubled. This mission, I believe, is one of the most difficult in the world. The missions of the Levant, of Constantinople, of the Islands of the Archipelago, of Lylia, of Egypt, &c., still preserve a few remains of their ancient renown. And all those countries, however degraded they may be, exhibit nevertheless to the missionary some relics of the riches, industry and magnificence of their first inhabitants. Notwithstanding the barbarous condition of the Islands of Occanica and Japan, they also offer some encouragement and hopes of success to the perseverance and energy of the missionary. There numerous tribes, a fertile soil and a temperate climate are to be found. But in the mission of the Bay, it is altogether different. Forests of stunted wood, a sterile and marshy soil, a dark and cloudy sky, a frozen sea, a multitude of aboriginal families, whose disgusting aspect denotes the most profound degradation and misery, are so many difficulties which the poor missionary has to encounter in this most inhospitable of countries. The silence of death which prevails over vast wastes, is never broken, save by the howling of bears and wolves with which the Indians waged relentless war, or by the plaintive cries of birds of passage. Pardon me, My Lord, for this long digression wherein I merely give the outline of a

picture more frighful than I have painted it. All that I might say, would convey but a very feeble idea of the reality."

II.

MISSIONS OF THE SHANTIES.

In the preceding chapter we have seen what Bishop Guigues did for the Indian Missions of Ottawa. We shall now review the part which he took in the work at the shanties, a work which he himself, in view of the important results obtained, called the "first of the diocese."

To do this we must go back some thirty years. We find M. Desautels, now one of the most distinguished members of the clergy of Montreal, then a humble but zealous missionary of the district of Ottawa, struggling with the greatest difficulties, and contending with all the apostolic energy which he is known to possess, against the obstacles which he had to encounter, and against which his generous efforts were ever directed.

"The spectacle presented by the shanties," he wrote to his superiors at Montreal, on the 3rd May, 1842, "is an afflicting one. But too often the most disgraceful crimes are common there; the most horrible blasphemy is there a daily amusement. Yet I would not say that there are not excellent people in the shanties; no, there are such; there are even shanties where there is none of this evil; but alas! how rare they are! and the number of these shanty-men is so great! But according to an estimate which has just been made, the number of persons employed during each season in the shanties of the Ottawa and its tributaries, exclusive of foremen, clerks, and keepers of provision shanties, would reach 5,000 men, of whom only about 250 do not belong to the Catholic Church. I am of opinion that much good might be done amongst those poor people; for the little that I have been able to do for them has, thank God, succeeded beyond anything that I could expect.

"But we must have priests in robust health, who could visit the shanties in the winter, and who, in the spring, would come and attend to the men at the Chaudiere and at the mouth of the Gatineau. I am well aware that there is nothing to be done in the shanties themselves; but there are always near them houses or outbuildings where it would be easy to collect them together; and I do not now think that any master would refuse to grant two or three days to his men for the purpose, when requested to do so by a priest."

Another missionary, the reverend Father Clement, wrote in Sept., 1849, to the *Mélanges Religieux* of Montreal: "Allow me to give you

some details which will perhaps be read with pleasure by those who take an interest in colonization. Two miles below Bytown, opposite the Rideau, on the north shore, is situated the mouth of the Gatineau, a large river which empties its waters into the Ottawa. Ascending this river, which runs southwards with the violence of a rapid, some ninety miles, we reach the mouth of the river Désert: this may be described as being the centre of a vast extent of fertile land as yet unoccupied by whites; there is situated the township of Maniwaki (the land of Mary), which the present ministry have just granted to the Algonquins,—in order to promote the carrying out of their wish to engage in agriculture,—after five years' repeated application to the Government. Their petition was acceeded to in August last; by an order of the Executive Council 60,000 acres of land was granted, and a surveyor was at once sent to measure and lay out the new township of Maniwaki; and the Government did not here stop in their generosity. As some shanty owners had cleared about forty acres of land in the said township, the Goverment undertook to indemnify those gentlemen, in order that the Indians might remain sole owners of their land.

"His Lordship, the Bishop of Bytown, (Monseigneur Guigues) who contributed so greatly towards obtaining this advantage for the Indians, proposes to send missionaries to that part this winter, in order to encourage them as much as possible in their work of clearing."

By these two quotations we may form an idea of the deplorable condition in which the shanties were, and of the steps which Bishop Guigues at once took to promote the colonization of the valley of the Ottawa.

Thus one of his first acts as a Bishop was to go and pay a personal visit to his apostolic domain. And it is well known that at that time a journey into the vast solitudes of the Ottawa—was not a very comfortable one—so as to take personal cognizance of the condition of matters, and see what there was to be done. Following the north shore of the Gatineau, along which there were but a few families settled at a considerable distance from each other, he penetrated as far as Maniwaki. Then were laid the first foundations of that mission which subsequently attained an importance which the future cannot fail to increase.

Descended from a warlike family, his father having, as we said in the commencement of this work, taken part in the doings of the great army, His Lordship may be said to have inherited the courage of the soldier. His energy was further developed by his calling of religious devotion. In his episcopal career he often gave proof of these manly virtues, especially when he was engaged in obtaining from the Government the Maniwaki grant. In an English newspaper of the period, *The Hamilton Journal*, we find the following highly interesting details on the subject.

It would appear that on Tuesday, the 17th June 1851, the Legislative Council concluded its evening sitting with closed doors, in order to take into consideration a correspondence which had passed between the Bishop of Bytown and the Hon. Thomas McKay. The following are the remarks of the journal:

"Incredible as it may appear, it is a fact that the closing of the Council doors had for its object to enable the Hon. Thomas McKay to exercise his privileges as a *Peer*, and to cause the Bishop of Bytown to be brought to the bar of the House, for pretended contumacy towards him. Our readers will remember the debate which took place last autumn, on the subject of the Gatineau grant. While his Lordship was in Europe, Mr. McKay, had accused him of endeavoring to obtain, in reality for himself, but nominally for the Indians, a grant of land on the Ottawa; and he had accompanied his accusation with allusions that were disrespectful to the Bishop. Immediately upon his return to Bytown the latter wrote to Mr. McKay demanding an explanation; but instead of withdrawing his accusations, the Legislative Councillor repeated them even more forcibly in a letter which he caused to be published in the newspapers.

The Bishop replied and chastized the Honorable member so effectually, that the latter wished to shelter himself beneath his privileges as a Legislative Councillor, and to punish His Lordship with the assistance of the convenient prerogative of the Council. We understand that the reproof administered to Mr. McKay by the Speaker, was as sore as it was amply deserved."

Thus it will be seen that Bishop Guigues did not allow himself to be easily imposed upon. To his energy especially we owe the success which has crowned the efforts made to effect the settlement of the Ottawa Valley. And, while bold and courageous, he was nevertheless loyal adversary, and knew how to cause himself to be respected by those with whom he had to contend.

For nearly twenty years, the white population had striven, and made settlements with difficulty. At last in 1868, the colony of the Desert was definitely established, and on the 14th of August of the same year, a magnificent church of white stone, was opened and blessed by his Lordship; on the same day a large statue of the Holy Virgin was placed on the massive tower of the church, where it overshadows the confluence of the Desert and Gatineau rivers which water a productive and picturesque tract. Besides this, the Grey Nuns have established a convent at the Desert, which is now attended by about 100 pupils, and which is producing the most highly satisfactory religious and intellectual results.

The Maniwaki settlement is the especial work of Bishop Guigues. We shall show hereafter, that this work has extended to the whole valley of the Ottawa.

What this pious prelate did for the shanties is hardly credible. To form an opinion on this subject, it will be necessary to pass through those vast and turbulent centres of industry, and contrast the population which inhabits it, to what it was twenty years ago, with what it is now. What changes, and what gratitude do not these rude workers owe to the pastor who devoted himself so energetically to their spiritual well being.

Here we would take pleasure in giving a letter which his Lordship addressed to the directors of the Propagation of the Faith in 1860,

and in which he drew a most real and vivid picture of the Ottawa shanties. Unfortunately, our space forbids it. We may venture however, to lay before the reader what the courageous Bishop said in it respecting the apostolic life of the missionary to the shanties. The story will convey an idea of the services which he rendered in the thankless and difficult work at the shanties.

"Allow me now to tell you in a few words what we are doing to promote the spiritual interests of the shanties. Two priests are constantly engaged in the work at fixed posts, and during the winter, two others are sent to convey to those in the remote parts the assistance of their ministrations. The city of Ottawa being the habitual starting point of these young people, these two missionaries have therefore taken up their residence. They visit them on the rafts on their way to Quebec, they follow them to the hotels on their return, hear their confessions, give for them three or four general retreats, have them cared for at the hospital, when they are ill, warn them from houses that are likely to be injurious to them in a pecuniary or a moral sense, and in a word, lavish upon them the most affectionate care; and hence they are called the fathers of the youth from the shanties.

"When winter comes—when snow covers the roads and ice the rivers, a new labor devolves upon the missionary. He bends his steps towards the forests, towards those remote solitudes which should not be more inaccessible to religion than they are to industry. This work cannot be done, save in the midst of suffering. It matters not, a gospel laborer must know how to rise above it. More than once he has to encounter, in an open vehicle, so low a temperature as thirty degrees Réaumur. He has to venture along roads but little travelled, vaguely known and buried in snow, and despite all his efforts to find his way, all that he sees in the visible horizon but serves to convince him that he has gone astray. What is he to do now? Night is approaching, his horses are exhausted with fatigue. Must he then despair? No; a large fire is lighted, the buffaloes are spread upon the snow, and he sleeps as peacefully as he can. At another time, a constantly spreading white spot shows that the face or the fingers are frozen. In France you would go and warm yourself, or you would call in medical assistance. Here we have a more easy remedy; the frozen part is promptly rubbed with snow and the cure is complete.

"It sometimes happens also when travelling on a river that the ice gives way beneath the horses' feet, and they are at once swimming in an opening. What is to be done in this emergency? The harness is instantly loosened, the opening is carefully approached, and the horse's throat is strongly compressed. The latter, feeling himself choked, makes a desperate effort to extricate himself. The driver for his part skilfully assists him. The horse is got out of the water and continues his journey.

"This winter apostolate lasts about three months. During the night the priest preaches the gospel; and during the day he travels from one shanty to another. About one hundred establishments are visited during the hard season; and a journey of some five hundred

leagues is made through a tract of country in which there is not a single dwelling. Each station of the missionary is necessarily a short one, for these young people are very fully occupied. In the evening he preaches and hears confessions until the middle of the night, then he lies down on a bed which is by no means one of down. He has to sleep upon logs which are not even squared; on one side he feels the burning heat of the fire, and on the other the raw wind which comes through the crevices of the shanty. But as time presses, and he has only a few hours for sleep, he has something better to do than to think of the cold and the heat. At four o'clock in the morning mass commences, those who are prepared communicate; the missionary preaches again: enrols his hearers into temperance and religious associations, and at daybreak continues his journey to another shanty, while the workmen return to their daily labors.

"Thus three months pass away in the performance of a painful but consoling ministration; and it is right to remark here that these young people are better off than those of their companions who go to the United States. If they too often give themselves up to a disorderly way of life, their faith at least stands firm and unshaken. With touching piety they follow the retreats given for them; with confidence they receive the scapulary; always welcome the priest as a friend, make under his influence noble resolutions; and when they fall, know how to raise themselves up again, deeply mourning their weakness. And these happy tendencies are what sustain the missionary under all discouraging circumstances, in the midst of privations and of labor which consume his health. It is now twelve years since this rough ministry has been entrusted to the reverend Oblat Fathers who fulfil it with a devotion which nothing can subdue; and it may be said that in view of the results obtained, this work is, in our eyes, the first in the diocese. Surprise at the importance which we attach to it will disappear when it is considered that the object is to preserve a great part of the Canadian youth from the disorderly life, the dissipation, the mad prodigality and the neglect of the sacraments which seemed formerly to be the lot of those engaged in this way of life; who had become the scandal and scourge of their parishes and were preparing for their country, as yet replete with faith a most dismal future. And the clergy who formerly repulsed these young people as wretches destined for certain perdition, now receive them eagerly, encourage them and make the ministration of the missionary as easy as it is fruitful."

All of us remember the time when the populous town of Hull was as yet without inhabitants—when a charming forest of small cedar, pine and oak, traversed by numberless paths, occupied the site of the spacious dwellings which spring up on every side, and of the still unfinished streets where an active trade is with difficulty carried on. Our little ones alone have not beheld it, but a similar view can easily be found.

Observe the opposite banks of the Ottawa, the distant Chelsea Mountains bounding the horizon, from whence comes down to us an immense stretch of forest; upwards, along the Ottawa, the brilliant

mirror of the stream, half concealed by the spray from the Chaudière, and by the motion of the water through the rapids; downwards, the majestic course of the quiet waters past the land which it irrigates on the Lower Canadian side, and to the level of which it is maintained from the Chaudière downwards.

Observe at your feet a lake constantly covered with rafts which have been brought down the slides, and which are being bound together before being taken on their way to the ocean.

But a few years ago the Chelsea woods came down close to the lake, leaving but a few acres of beach covered with moving sand, resting on the rock through which the Ottawa river had forced its passage. But at the edge of the beach, on the very spot where the great church of Hull now stands, there was a poor wooden building covered with red roughcast, the only one to be seen. A little bell surmounted it; an outer gallery on the Bytown side separated the upper story where the family of a boatman lodged, from the lower part which was without partitions and unfinished and devoid of any ornament or decoration except a little altar of wood, and the fourteen pictures of the way of the Cross. This was the "Chapel of the Shanties."

There it was that so soon as he had returned from the depths of the forest—with the last ice of the winter—with the first rafts of the spring, the missionary hastened every morning to celebrate the Holy Mysteries, to which, before dawn, and the hour of labor, he drew together the young people who were on their way down the river, and who were delayed for some time in their journey. There it was that the venerable Bishop to whom all the youth of the shanties were as the children of his diocese while they labored in them, loved often to go.

In that poor church, poor as the shanties in the woods, the young men from the Gatineau, the Rideau, and the Upper Ottawa came to complete the confessions remaining unfinished perhaps on the occasion of the missionary's short visit, to renew their good resolutions, and to prepare themselves for the dangers of civilized life to which they were about to return; or it may be to prepare themselves to appear before their God, should it be their lot to perish in the dangerous rapids through which their calling compels them to pass.

From this outer gallery, a vast crowd of raftsmen collected on the beach have listened to the powerful addresses of a Durocher, a Bourassa, a Brunet, a Reboul, and many others whose names are household words in our parishes. From that gallery often resounded the clear and sympathizing voice of his Lordship Bishop Guigues. He appeared there with the insignia of his diocesan authority He was a father and a bishop, a missionary and a representative of the sovereign Pontiff, a brother, and the most determined adversary of intoxicating liquors, of swearing, of the follies of youth, and of other vices to which are exposed those who have not made Divine and human laws, especially in the depths of the forest, a principal subject of meditation.

III.

THE DIOCESE OF OTTAWA.

We have now treated of the missions among the Indians and in the shanties in a somewhat incomplete manner, it may be but at least with sincerity and correctness, and we now with considerable diffidence enter upon a description of the diocese of Ottawa, and the part his Lordship took in the promotion of civilization. The task is difficult, because a delicate one. It is difficult because of the great number of good works we should like to enumerate, and it requires tact for a certain degree of discrimination is inevitable, and we may perhaps be blamed by many of our readers for withholding from public admiration, many beautiful, edifying and heroic virtues which we ought to record here.

In the letter from which we made some extracts under the second head of our subject, Bishop Guigues draws a remarkable comparison in connection with the industry of the shanties, which is in every way applicable to the parishes of the diocese: "Their gigantic operations and progress," writes the venerable Prelate, "may be compared to a tree whose trunk has attained a height of fifty miles from which have shot stout branches of a length proportionate to the base, and bringing forth numerous other boughs which a genial sap has multiplied in innumerable numbers and in every direction." If to these boughs we compare the religious works of the diocese, we find them to be of an infinite number. If the stronger branches represent parishes already organized and prospering, we find them to be about fifty in number. The following is an official account of the diocese as published in the Baltimore Ecclesiastical Almanac of 1872; we could, however, correct it to advantage if more exact statistics were required.

In the diocese of Ottawa in 1872:

Churches	52
Chapels	48
Churches built during the year	6
Churches not yet finished	9

The last two figures may appear very small to those of our readers who live out of this diocese, and who are accustomed to the pleasing sight of ancient temples, of gothic monasteries, or at least of buildings whose age, size and appurtenances render them venerable. Here we are comparatively poor, and our architecture may be said to be in its infancy. Our first chapels are for the most part of wood, and of moderate size; but may be distinguished by a peculiar style of architecture and by the careful manner in which they are painted. They are situated at tolerably regular distances from each other. In a day's journey, one or two, or perhaps three are met with. Generally they

stand in some forest glade; but the site is always an agreeable one overlooking a valley or a winding stream. The adjoining wood is the property of the chapel. Soon the nearest trees will be felled and converted into planks or boards for the erection of a parsonage. Some few acres distant from the chapel is another open space; the wooden crosses planted here and there in it, clearly indicate that it is the burying ground. Should we meet the priest, we find him a robust, energetic man with weather beaten, but frank and friendly features, probably on his return from a journey of twenty or thirty miles which he will travel again to-morrow. Here every curate is a missionary; he has numerous shanties to visit in the course of the winter. He it is who supplies the spiritual wants of the settlers and is frequently the adviser, the notary and the lawyer of his large parish. One of his pressing duties is to decide where a small nucleus of settlement is likely to be formed, and to assist those in charge of the management of the diocese with advice based upon his knowledge and experience.

And one of the most serious works of the diocesan administration, is to encourage its priests in the performance of their duties, to bring in new settlers, to collect them together in some convenient place, to procure for them the assistance of men skilled in the most useful trades, and above all to personally visit the settlers in their forest homes. Every year, 1873 not excepted, His Lordship paid two pastoral visits to some part of his diocese. These visits were performed in company with another priest at the two seasons of the year, which though the least convenient for travelling, were most favorable to the population of the backwoods. These journeys were generally begun about the 20th of January, and the beginning of August, and lasted a month or more. Each one of our priests has therefore been witness of the apostolic zeal of our departed prelate; each one of the faithful under his jurisdiction has received from his hands that sacrament which elevates the character of the Christian; all those who had been led by weakness of faith into guilty connexion, or who had had disputes with the parish priest, or with their fellow parishioners welcomed him as one bringing "peace to men of good-will." It would be easy to collect here declarations from every member of the clergy testifying to the great good His Lordship accomplished in every church which he visited. Immediately upon his arrival into a parish he at once entered the church followed by the pious multitude which had gone to meet him, and had returned with him in triumph; he would address them a few words announcing the length of the mission, and without a moment's rest would proceed to the confessional with the other priests. He would be the last to leave it at night and the first to return to it on the morrow. The mission time, in the parish was in reality a time of salvation; enmity was laid aside, families were reconciled, peace and joy reigned in every heart. Bishop Guigues' most intimate friend, His Eminence Cardinal Guibert, Archbishop of Paris, at the time of his late promotion at Paris, and the Cardinate, wrote to him in the following words, "God knows, my dear brother, that neither you nor I ever felt any ambition to attain the honors conferred upon us by the Holy Church. But how many cares has

my Cardinal's hat brought with it and how many joys have you not found beneath your humble mitre of a missionary bishop." These great joys were purchased by a life of the most unselfish devotion. Indeed after the labors of the Church came those of the parsonage, after care for spiritual wants came the troubles of the world, after the revision of the past, came foresight for the future. Here again we would wish to speak with the voice of all the population, and give deserved praise to His Lordship's administrative qualities, but we prefer to repeat an ill sounding word with the conviction that every Catholic has already perceived the sublimity of the praise contained in the reproach that he was very rich! Yes; and would that he had been twice and thrice as rich, rich in talent, rich in effort, rich as bishop, but poor as a man, rich in a word for his parishes, for his children and for his God!

It is now high time to draw a comparison between the state of the diocese when it was received by Bishop Guigues and the present condition of the parishes. We shall first, however, give the boundaries of the territory marked out as the diocese of Ottawa by a decree of the Sacred Congregation of the Propaganda on the 13th of March, 1850.

1.—The county of Ottawa forming up to that time part of the diocese of Montreal.

2.—The townships of Osgoode, Goulbourn, Triskay, Ramsay, Pakenham, Dastang, Lavant, etc., etc., all the territory extending in a straight line from this last township to the river Severn and constituting the northern portion of the diocese of Kingston.

The following is a list of the priests in the diocese with their respective stations, according to the division of the provinces at the present date:

Revd. F. D. Dandurand, O. M. I., Administrator of the diocese.

Bishop's Palace.—Messrs. Dandurand, Ad.; M. Molloy; J. L. O'Connor, D. D., Secretary; J. Champagne; De Bouillon; André.

College and Seminary.—J. H. Tabaret, Superior, Boisramé, F. Froc, F. F. Lepers, F. H. Mauriot, F. Durocher, F. Bennett, F. Barrett, F. Chaborel, F. Gladu, F. Harnois.

Alexr. Pallier, O. M. I., Parish Priest of St. Joseph's Church.

J. J. Collins, St. Patrick.

M. Stenson, Vicar.

P. Porcile, St. John the Baptist.

M. Alleau, St. Ann.

R. F. Charpeney, Superior, L. Reboul, Mourier, Marion, Amyot, Hull.

RR. FF. I. M. Pian, J. Guéguen, N. Laverlochère, J. Nédélec, O. M. I.

R. F. Poitras, Matawa, and Missionary for the Hudson's Bay.

M. Chaine, North Plantagenet.

O. Boucher, Clarence.

M. Jouvent, Pembroke.

M. Guillaume, N. D. de Lourdes.

J. Bouvier, Arnprior.

M. Charbonniée, Vicar, L'Original.

M. Byrne, Eganville.
M. Sheehy, St. Joseph of Gloucester.
T. Duhamel, St. Eugène.
J. L. Francoeur, South Gloucester.
J. Gay, Russell.
G. Guinguet, La Pêche.
D. Lapan, Pakenham.
Joseph McCormack, Mount St. Patrick.
James McCormack, Brudenell
P. O'Connell, Richmond.
A. O'Maly, Huntley.
S. Phillipe, South Plantagenet.
P. Rougier, Renfrew.
A. McD. Dawson, Osgoode.
J. T. Lavoie, Alfred.
J. Forde, D.D., Almonte.

PROVINCE OF QUEBEC.

P. Agnel, Portage du Fort and Bristol.
R. Deléage, O. M. I.
E. Terrien, River Desert.
A. M. Bourassa, Montebello.
F. J. Michel, Buckingham.
John Brady.
B. Bertrand, La Pêche.
Th. Caron. Ripon.
B. Casey, Pontiac and Onslow.
P. Duserre-Telmon, Gatineau Point.
Eusèbe Faure, Faure Mothe, Wright.
C. Gay, Wakefield North.
M. Towner, Lochaber.
M. Rivet, St. Andrew Avelin.
F. Lombard, Papineauville.
J. Lynch, Allumette Island.
P. Marcelin, St. Gabriel.
P. Simon, Municip. L'Orinal.
M. Shalloe, Chelsea.
M. Chemin, L'Ange Gardien.
R. Trinquier, N. D. de Laus (River Lievre),
J. Foley, Grenville.
M. Meehan, Sheen.

As a relaxation to the mind of the reader after these dry statistics, as well as to do honor to Bishop Guigues' memory by pointing out how well his numerous works were carried on, we will give a short sketch of a few of our parishes. The glory of the first prelate is reflected upon all his priests, and gives to all the diocese an equal degree of beauty. On account of this we have thought it advisable to describe Aylmer, in the Province of Quebec, Portage-du-Fort extending over both banks of the Ottawa, and St. Eugène in Ontario.

AYLMER.

Aylmer was set out as a regular parish in 1840 by the very Rev. Mgr. Desautels, and made remarkable progress during the seven years it was under his skillful administration. This parish was then confided to a holy priest, the Rev. James Hughes. He left behind him lasting marks of his eminent piety and of his great urbanity, which during his life-time excited the admiration of the adjoining parishes. The years following the departure of this holy apostle of the Cross were marked by the administration of five other priests, two of whom were unexpectedly snatched away by death, and while successfully imitating the good example of their predecessors

In 1858, Mr. Michel was appointed to the charge at a time when great difficulties were endangering its progress. During the fifteen years he remained there, Mr. Michel successfully completed the building of a large stone church, in place of the old one built by Rev. Mr. Brunet, one of Ottawa's first missionaries. To facilitate the education of young ladies, he then erected a large convent which, though burnt down when first finished, was immediately rebuilt and placed under the direction of the Sisters of Charity of Ottawa. They give a good education to 150 children. The enterprising Mr. Michel next obtained for Aylmer the assistance of a few of the brothers of the order of St. Viator. But those gentlemen were subsequently compelled to abandon their undertaking in consequence of the ill will of a few influential but ill-disposed persons of the place. Mr. Brunet has recently been removed from L'Orignal, where he so worthily ministered, to succeed Mr. Michel in Aylmer.

PORTAGE-DU-FORT.

The Portage has for a long time possessed a stone church and parsonage, erected by the energetic Mr. Bouvier, now in charge at Arnprior, the *City of Marble*, where also, in less than five years, he has, assisted by Mr. McNamara, constructed another magnificent church. The work accomplished at the Portage, though performed under difficult circumstances, was happily completed with the generous aid of the raftsmen who passed the place. Besides this place, the priest has to minister to a population occupying the territory for more than twenty-five miles around. The Portage itself is not very populous, on account of its being in proximity to other villages, whose more important trade attracts a greater number of settlers.

ST. EUGENE.

This parish, distant seventy-five miles from Ottawa, was established as a mission by Mr. Bourassa, now in charge at Montebello. The Rev. Mr. J. J. Collins, first resident priest, wrote in 1855 the first act entered upon the registers of the parish. During his term of nine years he succeeded in establishing many schools, and began a splendid brick church, which he would have certainly completed had he not been sent elsewhere.

Rev. Mr. Duhamel, who worthily succeeded him in 1864, finished the church in less than one year, and his Lordship Bishop Guigues, blessed it in the presence of a vast concourse of priests and of the faithful. The steeple is 150 feet high; the body of the edifice is 120 by 50 feet; and its cost was $14,400. In this parish there are no less than twenty-three schools, and 350 families settled on fertile and productive land. The generosity of the parishioners has become proverbial, and the greatest good-will animates them all. Their profound respect for his Lordship Bishop Guigues, has been proved by the extraordinary reception they gave him at each of his visits.

IV.

SITUATION OF OTTAWA BEFORE THE ARRIVAL OF BISHOP GUIGUES.

The history of the Ottawa Valley is not less interesting than the study of its mysterious nomenclature, which binds it to the past. The pioneers of civilization in this district, have left us a record which must prove a powerful incentive to industry and perseverance on the part of the generation now enjoying the fruits of their unremitting labors. From the foundation of this city must be dated the real progress of the Ottawa country. Although Mr. Philemon Wright, the earliest pioneer of civilization in the Ottawa Valley, had at an earlier period founded a few settlements in the neighborhood of the present metropolis of Canada, the origin of our city has never been traced to an earlier date than 1822. In that year Colonel By arrived with a body of royal engineers, commissioned by the Imperial Government to establish complete water connection, then important in a military point of view, between Lake Ontario and the Ottawa.

Mr. Nicholas Sparks, who has given his name to our most magnificent thoroughfare, was then in possession of all that now constitutes Central Ottawa, and of no inconsiderable portion of Lower Town. He had purchased this property from one Burnet, the patentee from the Crown, for the sum of £122. Mr. Sparks, would, in one day, be a millionaire. He was then but a poor farmer. He made no difficulty in ceding to Colonel By, the right of way for the Rideau Canal. His farm contained but one house, that of Mr. Daniel O'Connor, who catered to the wants of the gallant Colonel's men. Mr. O'Connor's name holds a conspicuous place in the honored list of Bytown's pioneers.

Mr. Sparks' original gift proving insufficient for the wants of the Royal Engineers, they found themselves obliged to take sixty additional acres. After considerable difficulty, Mr. Sparks succeeded in obtaining compensation from the Imperial Government to the amount of £17,000.

It would be foreign to our purpose to review the many interesting details connected with the early days of Ottawa, our object is merely to show what manner of place Bytown was when our late venerated and much lamented bishop was called to the See here erected by the Roman Pontiff. To the Rev. Mr. Horan is ascribed the signal honor of having offered up the first mass ever celebrated in Bytown; while Mary Ann O'Connor, relict of the late May[illegible] Friel, enjoys the distinction of being the first person born in Ottawa. As early as 1828, the population of Bytown was computed at 2000, one half being Catholics. The spiritual necessities of the latter were met by the zeal of several holy missionaries, amongst others the Right Rev. Dr. McDonell and Father Horan.

On the 17th of September, 1828, we find the Catholics of Bytown holding a public meeting at which it was resolved to construct a chapel in Upper Town. For some reason this chapel was never constructed, and the sacred rites continued to be performed in private houses.

In 1829, Father Horan was succeeded by the Rev. Angus McDonell, under whose guidance the Catholics purchased certain town lots for ecclesiastical purposes. In 1832 they at length found themselves in possession of a place of worship. During its construction, Father Angus McDonell and his successor, Father Labor, celebrated mass in the upper story of the market house on York Street.

To the Bytown mission were then attached Richmond, Goulburn, Nepean, March, Fitzroy, Ramsay, Pakenham, Osgoode and Gloucester.

On the 2nd of November, 1832, Father Cullen became pastor of Bytown. This year was also signalized by the first election of churchwardens and the first sale of pews

The rapid increase of population soon called for the construction of a more complete ecclesiastical structure than that wherein the Catholics of Bytown had hitherto worshipped. Accordingly, on the 17th of March, 1839, an association of four thousand persons was formed for the purpose of securing the erection of a church which would fully meet the wants of the people. The munificent sum of £516 was subscribed, and the project having received the cordial sanction of Bishop Guigues, was immediately carried into execution.

On the 25th of October, in the memorable year 1841, the corner stone of the new Church, the present Cathedral, was built by the Bishop of Nancy, Mgr. Forbin Janson. Amongst the clergymen who devoted themselves to the Bytown mission, none holds a more honored or conspicuous place than Father Cannon. This zealous priest spared no effort to establish here that good feeling so necessary in a mixed community. He happily succeeded in restoring harmony, not only between the British and French races, but even between the Catholics and Protestants. On the 4th of June, 1842, Father Cannon left for L'Orignal, and for nearly three months Bytown was without a resident priest. During this time the parish received occasional visits from the clergy of the neighboring parishes.

On the 21st of August, 1842, Rev. M. Myron was appointed parish priest, and remained in charge of the parish till Nov. 22nd, 1842. He was assisted by Father Colgan, who, however, departed a few days before himself.

The late illustrious Bishop of Kingston, Dr. Patrick Phelan, whose memory is so justly revered, having resigned his chaplaincy in Montreal, came to Bytown in the fall of 1842. On the 23rd of August, 1843, he was raised to the episcopate, with the title of Bishop of Carrha, but did not leave Ottawa till the following year, when the Oblate Fathers established their first mission here.

Father Telmon who came first, was for a time assisted by the Revs. Messrs. Byrne and McEvoy. Upon the arrival of the Rev. D. Dandurand, the care of the Irish population was confided to him.

The Bytown Mission then included Osgoode, Gloucester, March, Black Rapids, Long Island and Hogs Back. In March and Gloucester, chapels, humble structures in their way, had been erected. The other stations were without places of worship.

The 16th September, 1845, witnessed the arrival of the Rev. Father Molloy. Bytown had now five priests.

On the 15th of August in the same year, the new church had received solemn benediction, and had been placed under the protection of our Lady of the Assumption.

In 1847, Father Telmon was assisted by the Revs. Messrs. Baudrand and Molloy alone. Their zeal in succoring the Irish emigrants who had fallen victims to the typhoid fever was unremitting, until they were themselves prostrated by the epidemic. Father Dandurand, who had been removed to Montreal on account of the feeble state of his health, was now recalled, and found himself in charge of both the Irish and French portion of the Catholic population. He likewise succumbed to the disease, and the Bytown mission was bereft of pastors, until Bishop Bourget dispatched the Revs. Messrs. Lagier, Fitzhemy, and Ryan, to the aid of the suffering Irish. Not one of these priests escaped the ravages of the dire pestilence, but it pleased Providence to ordain that more of the clergy or sisters of charity should be fatally attacked. Not less than two hundred persons died at Ottawa, either in the hospital or the fever sheds.

On the 25th, June 1847, His Holiness Pope Pius IX., issued a bull for the erection of the diocese of Bytown. The bull fixed the boundaries of the new diocese, which now consists of the counties of Carleton, Russell, Prescott, Argenteuil, Ottawa, Pontiac, the North Riding of Lanark, and the two Ridings of Renfrew, besides extending in a north westerly direction far into Prince Rupert's land. Two weeks later, a Bishop was chosen to fill the new See. The choice of His Holiness fell upon the illustrious prelate, who has just passed over to the silent nations of the dead.

The new Bishop did not take immediate possession of his diocese, as his knowledge of the English language was somewhat limited; he repaired to the Irish parish of St. Columba, where he spent an entire year.

On the 30th of July, 1848, Bishop Guigues received the episcopal consecration at the hands of Bishop Gaulin, of Kingston, assisted by Bishops Phelan and Bourget. The consecration took place in the Cathedral, then a rather rude edifice. The sermons upon the occasion

were preached by the Revs. Messrs. O'Reilly and Migneault, in the English and French languages respectively.

When Bishop Guigues took possession of his diocese, there were but four priests in Bytown, and eleven in the whole diocese. The population of the town was 7,760, of whom 4,978 were Catholics. The city at that time was merely a conglomeration of miserable looking wooden houses. The population was poor, owing to the then deplorable state of the lumber business, the only resource for Bytown.

V.

THE CITY OF OTTAWA; ITS ORIGIN.

After having spoken of the deeds of our venerable prelate in the Indian mission in the shanties and in the different parishes, we now come to that part of his administration which merely concerns us, his apostolic actions in the city, where the Episcopal See is established.

A few words on the origin of the name of our young city, and the noble river that laves its feet, will not be uninteresting to the reader. A letter on this subject was lately published in French, by R. P. Mauroit, of St. Joseph's College. From a perusal of this valuable document, rich in antiquarian lore, we learn that as far back as the year 1654, a portion of Ottawa or *Ottawak*, tribe of Algonquins occupied posts along the river, one near the Rideau Falls, another at the Chaudiere, and a third at the mouth of La Pêche. The village that, less than half a century ago, grew up between the two first mentioned posts, although called by the white settlers *Bytown*, after its founder Col. By, was never known to the red-men of the Ottawa tribe by any other name than *Ottawak*. What does this strange word mean? It means *an ear*; and it was attached to this tribe, because its members alone of all the Canadian Indians, were accustomed to brush or rather draw back their hair behind their ears. This trait recalls to our mind Round-heads of the reign of Charles I., so called because they cropped their hair short.

VI.

LABOUR OF BISHOP GUIGUES IN THE CITY OF OTTAWA.

We have just seen what the condition of the diocese of Bytown was when Bishop Guigues was chosen, in 1848, to preside over it. We proceed now to the record of our lamented prelate's apostolic labors. There is a wonderful contrast between the humble state of the diocese as described in the previous pages and its present condition. We might sum up his principal works by simply stating that there are now fifty-two

churches, forty-eight chapels, forty-nine members of the regular and twenty-six of the secular clergy, three or four ecclesiastical institutions, and a large number of educational establishments. This might suffice; but let us enter into further particulars.

As we have already mentioned, His Lordship was consecrated Bishop on the 30th July, 1848, at three o'clock in the afternoon of the same day he took his episcopal seat in the Cathedral. Two days later (1st August), he published his first mandate. One of its features was the naming of St. Joseph and St. Patrick patrons of the diocese. The French and the Irish Canadian populations were thus equally favoured, and the work of conciliation between the two Catholic nationalities of this diocese was by this act most effectually begun. Another article of the same mandate announced that the Immaculate Conception and St. James were first and second titulars of the Cathedral.

We have already seen what the zealous bishop's works were outside of Ottawa, and we need now only mention what he performed in the city.

During the winter subsequent to his consecration, (1848-49), Bishop Guigues, with the help of F. Dandurand, raised a subscription for the completion of the interior of the Church, he himself giving $200. All the Catholic population, though poor, proved very generous.

Many touching examples of good will might here be related.

One in particular fills us with admiration. It is that of the father of a numerous family, who, being too poor to give anything for the Church, exclaimed, on sitting down to supper with his children: "Let us do without food to-day, and give the price of this meal as our offering." His family willingly acceded to the proposition. The work was slow, but at last the Church was practically completed, and was considered by all to be the pride of Ottawa.

The Cathedral organ, begun in 1848 by Mr. Casavant, was afterwards finished by Mr. Mitchell, of Montreal. During the year 1858 a very important work was completed: this was the building of the two towers and steeples of the Church. They would do honour to a much larger city than Ottawa. During the whole of the work, the only architect and overseer of the workmen was Rev. F. Dandurand. The construction of the sanctuary and of the oratory underneath the Church (1862), completed the Cathedral.

From the beginning of his episcopate, Bishop Guigues was desirous of undertaking the construction of a college wherein to inaugurate his intended educational system. A building was put up for the purpose on Church Street, it was eighty feet in length, and three stories high. It was begun on the 10th of August, and completed two months later. Very soon however this building was found to be too small; accordingly in May, 1851, a new college was commenced on Sussex Street, it measured 100 by 60 feet; in September of the following year, the students entered their new home. This building is the one now occupied by the Christian Brothers.

In 1856, Bishop Guigues laid the foundation of St. Joseph's College, but on the 17th of August of the same year, the Society of the

Oblates purchased from His Lordship what work had been done in the new building and also the ground pertaining to it. We shall only add that in 1866, by the efforts of His Lordship, of Revd. F Ryan, President of that institution, and of Rev. Dr. O'Connor, one of its first students, St. Joseph's College, obtained by an Act of Parliament the standing of a university, at the present time under the management of Revd. F. Tabaret, who has presided over it since 1850; the institution is in a most flourishing condition.

The corner stone of St. Joseph's Church was laid about the same time as the foundation of the College, and assuredly that edifice will always be considered as a worthy monument of our prelate's energy.

Catholic schools, however, at which every class of the population could attend, were still wanting. The Grey Nuns were entrusted with some for the little girls; but the Protestant trustees required that they should receive certificates only from their board. It was as painful as it was humiliating to see the Sisters examined by a Protestant Committee. Still more trouble was experienced in the establishing of schools for boys; the trustees would accept as school-master no one speaking the French language. An assessment had therefore to be levied, during two years, by the French Canadian community to pay for a school.

Bishop Guigues then demanded separate schools, and his proposition was accepted with enthusiasm by the entire population; nevertheless numerous obstacles soon appeared. The separate school trustees were too timid to take the necessary steps to appoint teachers and establish schools; moreover a large number of Catholics, from negligence rather than from indisposition to join, failed to give in their names, while others changed their residences: on this account part of the taxes paid by the Catholics went to defray the expenses of Protestant schools. These difficulties more than once greatly endangered the separate schools; but thanks to Rev. Dr. O'Conner's zeal and well directed efforts, all these difficulties were overcome.

His Lordship, after many fruitless attempts, at last succeeded in having the boys' schools placed under the control of the Christian Brothers.

Their success in teaching, and the approbation they elicited from the parents of the pupils, greatly promoted the progress of the schools; and in 1870, an increase in the number of the Brothers was called for and obtained. The Christian Brothers, after occupying for some years their first school-house, on St. Patrick Street, left it for the building formerly used as a College. They are now therefore very respectably lodged, and as they are in the immediate neighbourhood of the Cathedral and very centre of the Catholic population, children can easily attend; and such is the case for a very large number of scholars who regularly follow their course of instruction.

A few pages might well be devoted to the history of this religious Order. Founded in 1681, by the venerable de La Salle, it was introduced into Montreal in 1837; its progress, not only in Canada, but over the whole American Continent, has been astonishing. In 1865, the

number of boys attending their schools over the whole world, was 44,573. Here, at Ottawa, no less than 650 boys annually attend to the schools, conducted by only ten or twelve Brothers. It is to His Lordship Bishop Guigues, that we owe their presence amongst us, and the innumerable benefits they have conferred upon the city.

It would also be unjust not to mention that the first pioneers of education in this city were the Sisters of Charity, or as they are called by their more popular name, the Grey Nuns. On the request of Bishop Phelan, administrator of the diocese, four of them arrived in Ottawa on the 20th of February, 1845; they were: very Rev. Mother S. S. Bruyere, superior; Rev. Sisters Thibaudeau, Charlebois, and Rodriguez, assistants, accompanied by two novices, the Misses Devlin and Jones. They immediately formed two classes, one English and the other French, in accordance with the instructions of His Lordship Bishop Phelan. The classes opened in an outbuilding in Lower Town; this was the cradle of their work. They shortly afterwards removed to Bolton Street, and in 1848 they entered a convent on St. Patrick Street, built under the auspices of His Lordship Bishop Guigues; and lately, owing to the kind support of the population, they entered the magnificent convent on Bolton Street. Their institution on Rideau Street, which, by their care has, we have no hesitation in saying, become one the best educational institutions in Canada, was purchased in 1869. The Primary schools, directed by the Sisters of Charity, have greatly increased. Besides those in this city, they have founded, at the request of Bishop Guigues, in different parts of the diocese, educational establishments, now in a most prosperous condition. We can mention amongst many, those of Temiscamingue, Montebello, Pembroke, Buckingham, Hull and Maniwaki. Many branches have also been established in the United States, in particular those of Ogsdenburgh, Plattsburgh, Buffalo and Medina. This wonderful progress is certainly owing in a great degree to our venerable pastor, and to the genial directions of the very Rev. Mother Bruyere, still at the head of her illustrious society.

In the city of Ottawa only they direct the Bolton Street Hospital, blessed in 1866; the "*Hospice St. Charles*," opened in 1871; St. Joseph's Orphans' Home, where 80 children are cared for; and lastly, the splendid St. Patrick's Orphan Asylum, the home of 60 children; its management has been entrusted to Rev. Dr. O'Connor, who, by his wise administration, has very materially forwarded the progress of the establishment.

But as the want of instruction became more and more pressing, with the approval of Bishop Guigues, the Sisters of the Congregation of Notre Dame opened a second Literary Institute for young ladies, on the 1st of October, 1868, in the large building forming the corner of Wellington and O'Connor Streets; but three years later they entered their magnificent residence on Gloucester Street.

The foregoing is a summary of the part taken in the establisment of our educational institutions by His Lordship Bishop Guigues. In connection with this subject we may moreover mention: the French-Canadian Institute, founded in 1852, and which has always found in our

zealous pastor a wise protector; the Young Men's Catholic Association of a recent date; the Literary Society of the Catholic Youth, established in 1862, by Messrs. G. Demers, Dumouchel, D. Richer, J. Prudhomme, Dr. St. Jean, J. A. Pinard, &c.; a short time ago this society was incorporated by His Lordship's advice with Mr. Porcile's Catholic Youths' Association; it is now under the direction of Mr. Champagne.

On April the 5th, 1857, at His Lordship's request, Messrs. P. Larivière, J. B. Richer, J. Valiquette, S. Bouchard and A. Gravelle founded the Society St. Vincent of Paul, which comprises five branches in the city of Ottawa and one at Hull. His Lordship placed at the disposal of this society and of the "*Union St. Joseph*," the spacious building next door to the Canadian Institute.

L'Union St. Joseph, which we have just named, was founded on the 22nd of March, 1863, under the patronage of Bishop Guigues, by Mr. Cuthbert Bordeleau; 243 members are now enlisted in this society, and its capital is $3,000. Some time after a society for mutual help was formed under the name of the St. Peter's Union. We have no particulars respecting its foundation, but we are aware that His Lordship gave it his sanction and all possible encouragement. In 1848, at the close of a retreat, His Lordship Bishop Guigues himself, founded St. Ann's Congregation for ladies; it has been productive of great edification to the whole population.

Our venerable pastor's fatherly care in supplying every want did not pass over part of his flock rejected from Christian society, and in 1863 he resolved to establish in Ottawa an asylum where really motherly tenderness would recall to the sentiment of duty those who had gone astray; towards this end, in a journey he made to Buffalo, he asked of the Sisters of our Lady of Charity, otherwise called Ladies of Good Shepherd, to establish a branch of their order in Ottawa. To induce them to do so he promised them a property on the banks of the river Rideau. In 1865, two of them, after a visit to the intended site, gave the acquiescence of their superioress. But owing to some misunderstanding it was not until the 3rd of April, 1866, that a few of them arrived here. His Lordship welcomed them with open arms and never ceased to lavish his favours upon them.

In 1867, he shewed himself their chief benefactor by conferring upon them a gift of $800 to help them in the construction of their present residence, and some time later, perceiving the astonishing good they performed and the increasing development of their community, he gave them in addition to the property he had first promised them, a further grant of as much more.

It would be unfair to omit to mention here the *Claires* of St. Patrick Street, instituted some years ago by Revd. F. Molloy. We meet every day on the streets these nuns, whose more than humble costume remind us of those *Petites servantes des pauvres*, whom we envy France, and whose great social usefulness, sceptics have been forced to admit.

His Lordship's last work was that of the establishment of the Doctrinary Clerks in our midst, and this occurred at a very recent date:

on the 4th of February last, the venerable prelate signed on his death-bed, and when his trembling hand could barely hold the pen, the deed of their foundation, naming at the same time Revd. Mr. Porcile, pastor of the parish of St. John the Baptist, as their director. Their object is first to give boys a French and English commercial education; second, to labour as auxiliaries of parish priests in teaching the Catechism, vocal music and Church ceremonies. This branch has adopted, with a few slight modifications, the constitution given in 1592, to the Doctrinaries of France by the venerable César de Bus, founder of the order. They now direct with much success the school in the parish of St. John the Baptist.

The Men's Congregation, founded in 1871, by Revd. Mr. Porcile, the Ladies' Charitable Association, the Temperance Society, the National Societies of St. Patrick and of St. John the Baptist, are all institutions in whose establishment His Lordship took a prominent part.

We should have mentioned before the churches and chapels, the erection of which is to be attributed to His Lordship Bishop Guigues, and which are ornaments to the city. Besides the Cathedral, already described, and St. Joseph Church, we have St. Patrick's, St. John the Baptist and St. Ann's Churches. We shall say a few words respecting each of these. From 1846, Upper Town was served by a priest from the Cathedral; he performed divine service in a room in Mr. McCarthy's private residence. A small chapel, used before by the Methodists was purchased in 1848 by the parishioners, and placed under the patronage of St. Andrew, on the 31st of May, the day of its consecration. Some additions were made to it first by Mr. Æneas McDonell Dawson, and afterwards by Revd. F. McGrath, in 1857. The latter gentleman had already purchased the property for the new church, when he was succeeded in 1867 by Revd. Mr. Collins, who began in 1869, on Maria and Hagh Streets, the construction of the magnificent church now used instead of the humble chapel on Sparks Street.

The church of St. John the Baptist, built for the spiritual benefit of the Catholics of Le Breton Flats and Rochesterville, and at the request of Revd. Mr. Porcile, its present parish priest, was blessed by His Lordship, on the 3rd of November, 1872. St. Ann's Church was consecrated in the month of December last, by Mgr. Fabre, Bishop of Gratianopolis and coadjutor of the diocese of Montreal. He acted instead of Bishop Guigues, already affected by a disease which soon proved a mortal one. The parish was intrusted to the care of Rev. Mr. Alleau, whose talent and past administration warrant an anticipation of rapid progress in that populous parish. What a magnificent list of labours, and how well has an episcopal career been fulfilled, when it has created or sustained so many great undertakings!

VII.

CONCLUSION.

Although it was our object to collect around the venerated person of his Lordship the Bishop the principal personages with whom he was connected, and the permanent works which he inaugurated, there can be no doubt but that we have made omissions which are to be regretted. Among those who surrounded him, we have not specified the humble minded and noble *curé* of N. D. de Lourdes as the author of the first work written in the Catholic interest in the diocese of Ottawa; nor the Rev. Father Allard, who became a bishop in Southern Africa and exchanged our cold climate for the tropical region of Caffraria. We have not made mention of the progress of our city, increasing from 5,000 to 15,000 Catholics, nor of that of the diocese, the population of which is now 193,000, of whom 100,000 are Catholics. We might have dwelt upon the astonishment with which his Lordship inspired the author of *La France aux Colonies*, M. Rameau, and the durable work done in our midst by the Rev Father Aubert, Doctor of Theology, the second founder of the Grey Nuns, at Ottawa.

As we have already said, the supply of material was too abundant.

In concluding the sketch which we have attempted to make of our worthy bishop, the author of undertakings which have been enumerated one after the other rather than properly described, the foster father of the orphan and the devoted shepherd of the souls led by Providence into our vast forests, and lastly, the missionary of the wild tracks which surround the inhospitable coasts of Hudson Bay, we may be permitted to wish for our readers a continuation of our curt descriptions, hardly indeed begun, and the further development of a vast field of labor of which we have now only an opportunity of pointing out the unexplored riches. We hope that a bright light will soon be shed on the eminent virtues and the labors of our missionary bishop. A superficial sketch will soon be thrown aside when it is possible to enter upon a close examination of the treasures collected during a long life and a long episcopate; a golden key will open the heart of this good priest, this worthy citizen, this excellent dignitary of the church, and put us in perpetual possession of the riches of his example and of his piety.

Our limits confine us to saying but a few words respecting his charity, his devoutness, the poverty or simplicity of his way of life, of his journeys to attend the Provincial Councils of the Ecclesiastical Province of Quebec, to attend the General Councils held in France for the advancement of his beloved congregation, and lastly to Rome, whither he went on five different occasions to see the Father of all Christians, to draw from the fountain of grace the healing waters of apostolic benevolence, to participate in rejoicings in celebration of the

18th centenary of the Papacy, or to share the anxieties of the Œcumenical Council held in dangerous days when the whole world was threatened with a cataclysm one hundred times more dangerous, one hundred times more formidable to society than were the waves of the ocean to the frail vessel to which the intrepid bishop of Ottawa entrusted his life, and on which he contracted the first symptoms of the disease which resulted in his death.

Shall we speak of the Pontifical Zouaves, the number of which he increased to the utmost of his ability? of that happy noble band, of that glorious phalanx which so bravely defended the Vicar of Jesus Christ? Shall we speak of the august envoy of the sovereign Pontiff, Mgr. Bedini, archbishop of Thebes, and Nuncio, from the Holy See, for whom Bishop Guigues in 1853 prepared a reception so pompous and so magnificent, that the illustrious visitor marvelled at the zeal of our population and at our filial love for the church. Shall we speak of those beautiful processions of the Holy Sacrament passing through decorated streets in the midst of immense crowds of the faithful, who have hastened from miles around to behold the spectacle ever edifying and ever increasingly magnificent—a triumph of the king of kings over the obstinate opposition of the dissentients in religion by whom we are surrounded, a triumph increased, indeed, by the crowds of our brethren who have separated themselves from us? Errors of the olden time, errors of to-day, yet were as nothing before the faith of his lordship!

You prefer, perhaps, to see him officiating in the midst of admiring crowds at the great festival in our churches; or distributing the bread of the divine word at the weekly exercise of his high ministry at which your hearts, softened by the melody of the canticles, received practical counsel and simple instruction within the comprehension of all from the missionary bishop, whose words, usually so gentle and so kind, could sometimes express just anger against vice, or could excite admiration by their wisdom or their eloquence in the grand temples of Quebec and Montreal. Or you would wish to see him celebrating the holy mass in the chapel which he dedicated to the Sacred Heart of Jesus, and where he selected the spot for his repose until the end of time. Or you would see him at the holy tribunal of penance at which he punctually attended morning and evening to wipe away the tears of the penitent. Or when, with equal promptitude, he replied to the illustrious personages who visited him at his home, and to the little children sent to him by their worthy parents. Or you would observe him walking down the street with no other decoration than his cross, on his way to some meeting of a religious community of some charitable society, or some literary institute; or to visit some needy or afflicted family; or the sick whom he never neglected; or the hospital, where the young men from the shanties expiated by their sufferings the common faults of their wild, dissolute, and careless life

When the great interests with which our bishop was entrusted led him to his native country, you might have seen him devoting but one day or two to affectionate intercourse with a beloved sister, the nearest

relative left to him on earth; yet never failing to perform a weeks' retreat in the great convent of St. Bruno, a saint whose name he had received in baptism, as had also his deceased father. At Ottawa he was seen regularly visiting, at least once a week, the Old Man's Refuge; he spoke to each, and drew near to those whose infirmity confined them to their beds of suffering, and consoled them. "See," he would say to them, "how happy it is for you to be here; you have a good bed and good food and sisters of charity attending upon you, ready to do anything they possibly can for you." And his paternal admonitions ever produced a salutary effect upon the sick.

Have we now completed the history of all the heart treasures of Bishop Guigues? Oh! far from it. We have said nothing of his generosity in founding or maintaining his works in their infancy, or even the benevolent or humane institutions of our separated bretheren, whose generous spirit he loved to signalize. We have said nothing of the wise advice and pecuniary aid which warded off the decadence of many an hororable family—nothing of that powerful influence in the election of worthy men, whether catholic or protestant, to national and civic representation—nothing of that noble simplicity which he preserved intact, when high society brought into our town riches, luxury and elegance—nothing of his faithful acknowldgement of the services of eminent personages and the devotion of his clergy—nothing of his unchanging compliance with the usages of polite society in Europe and in Canada. Whole pages would not suffice to contain the record of the good will of which he had rendered himself worthy from the government, and which has lately been manifested in so marked a manner by the representative of our Sovereign.

And even then we should not have spoken of his religious virtues, and his edifying perseverance in the practice of chastity, of poverty, and of the obedience of the good Oblat and of the good priest until the moment when his eyelids gently closed in death.

Or at least we should represent him with that unchangeable patience in the pains of sickness—with that energy against bodily fatigue—with that charity in intercourse—with that gentleness of character which made him the beloved, the friend, the confidant and the father of all those who surrounded him.

The following anecdote related by a missionary who went with him to the shanties some fifteen years ago will exemplify this:

"The journey lasted twenty-four days along the upper part of the River du Lièvre. It was the end of February, we had no one to drive the sleigh, and I was often obliged to tread down the snow to enable our horse to get through. His Lordship often wished to take my place in the performance of this duty, but his cassock prevented him. During the journey we often slept on the hard ground in some poor shanty. Once we passed three days with some excellent people who had erected in their house a small well-fitted altar, but who had thought of nothing more; no beds. We lay down beneath the buffaloes of the sleigh. The only provisions obtainable were sugar, tea without milk, and flour. Well His Lordship ate country cake made of moistened flour, dried at the fire.

'We did well,' he said, 'not to bring our servant with us, for he would have had to go and dine elsewhere. For my part I want for nothing; you take this . . . .'

Observing another place where a fisherman had lodged,—"This poor man," he said, "must have killed both his father and his mother, since he condemned himself to remain there all the winter."

Did not time and space fail us, ought we not also to make mention of his temperance and his sobriety at his meals—of his regularity in observing the rules of his house—of his morning meditations before the Holy Sacrament—of his punctuality in the recitation of the breviary, and of his severe discipline of himself which resisted the charity of his medical attendants, for whose prescriptions he substituted austere abstinence and hygiene.

A happy mixture of eminent personages who are known to us, and whose eulogy lies at our lips, the first bishop of the diocese of Bytown was a collection of virtues and of excellency. Was there not in him some reproduction of Damen, in the simplicity of his doctrine—of Forbin Janson, in his influence over the masses,—of Plessis, in his apostolic zeal—of Hughes and of Wiseman, in the energy of his diocesan management—and of Mazenod, in his charity and devotion to the poorest classes of humanity?

His soul ascended to Heaven on two wings—charity, and the unchanging purity of his life amongst us who now mourn his departure.

He had formed a friendship for the Hon. Joseph Papineau, and also with the good old man, La Rocque, whose romantic life had been passed at the posts of the Hudson's Bay Company, and who in his latter years devoted both his large income and his capital to the promotion of good works.

The poor old man whom we still see wandering through our streets was also his Bishop's friend. On Christmas day, as a consolation in his latter days, he gave him—what? His likeness.

The poor, the well-to-do and the noble loved Bishop Guigues, and were beloved by him; all occupied a foremost place in his affections.

THE FUNERAL.

On Monday, the 9th February, 1874, with all the solemnity which the rites of the grandest ritualistic church of the present age confer upon its higher dignitaries the mortal remains of Joseph Eugène Bruno Guigues, Bishop of Ottawa, were committed to their last earthly resting place. Since the death of His Lordship regret for his decease has been the universal expression among our citizens of all classes and denominations, especially among the older residents of the place who felt that another old landmark of Canada's young capital had passed away. The flags floating at half-mast from the Public, Municipal and other building in the city were but a fitting expression of the esteem in which His Lordship was held, and of the sincere regret which was felt at his decease.

The night before the funeral was a busy one at the Palace, for many matters of mournful necessity had to be attended to, while up till a late hour a continual stream of visitors thronged the chapel where the body lay in state. Comparatively little change could be noticed in the face of the deceased, who looked as if placidly sleeping the sleep of the just, unconscious of the swarm of humanity thronging round his narrow bed. During the evening too, many of the clergy from the surrounding parishes on their arrival, prepared to take part in the proceeding of the day—large numbers having already come in from more distant dioceses. The work of providing accommodation for these gentlemen had been deputed to Dr. John O'Conner, who discharged his duties with his usual vigor. His task was no sinecure, as the clergy present could be numbered by the hundred. Satisfactory provision, however, was made for all who came.

The chief dignitaries of the church present were the Most Reverend Monseigneur Taschereau, Archbishop of Quebec, the Right Reverend Monseigneur Langevin, Bishop of Rimouski, the Right Reverend Monseigneur Laflèche, Bishop of Three Rivers, the Right Reverend Monseigneur LaRocque, Bishop of St. Hyacinthe, the Right Reverend Monseigneur Wadhams, Bishop of Ogdensburgh, the Right Reverend Monseigneur Horan, Bishop of Kingston, the Right Reverend Monseigneur Fabre, Coadjutor Bishop of Montreal, the Very Reverend Mr. Heenan, Administrator of the Diocese of Hamilton, and the representative of the Bishop of London. Owing to the inclement season of the year and the advanced age of several of these gentleman, it was not

deemed advisable that they should take part in the out-door portion of the ceremonies, which will explain their absence from the procession of this morning.

The arrangement of the programme was not fully completed until late in the evening, although Messrs. Michel, Porcil and their assistants labored hard to have it finished. Every hour, however, seemed to bring fresh deputations for whom it was necessary to provide places, and in consequence continual alterations had to be made.

At day break, the tolling of the various city bells roused many from their slumbers, and as time wore on the rising sun, dispelling the night, shone out bright and clear, though the weather was decidedly colder than it had been for some days past. From an early hour numbers of persons might have been seen flocking to the rendezvous of the various societies or endeavoring to secure advantageous positions to see the funeral cortege pass.

At the Palace, numbers applied at an early hour for permission to view the remains for a last time, but admission was refused to all except members of the religious orders. During the night the body, in full canonicals, had been placed in a handsome coffin, covered with purple cloth, powdered with silver stars, while in the ante-room to the Palace chapel was placed the bier on which the coffin was to be borne in the procession. It was draped with white, black and purple cloth.

The Carleton Council headed by the Warden, were among the early visitors to the Palace, wearing mourning badges, and were at once admitted to the chapel.

J. M. Currier, M.P., Alonzo, Wright, M.P., W. McKay Wright, M.P., Hon. Jas. Skead, Dr. St. Jean, M.P., Dr. Beaubien, and Dr. Hall, E. B. Eddy, M.P.P., R. S. M. Bouchette, Commissioner of Customs, and Right Honorable Sir John A. Macdonald were also among the visitors to the chapel.

The order to move was given by the marshals shortly after ten o'clock, when the body was removed from the chapel, placed upon the bier, and the line of march commenced.

The procession was one of the largest and most solemn ever seen in this city. From an early hour in the morning crowds of citizens could be seen wending their way in the direction of the Cathedral, with solemn countenances, as if mourning the departure to another bourne of some near and dear relative. Women and old men weeping were not rare occurrences, and tended to make the scene affecting even before the *cortege* appeared on the street.

The appearance of the streets on the line of march was the subject of many complimentary remarks from strangers. Many of the buildings and stores were draped in crape, flags floated at half mast, and emblems of mourning were visible on all sides. In many places the draping crossed the streets and was festooned with white flowers and other appropriate decorations. Among those who had a display of draping on Sussex Street, were Messrs. Germain, Pinard, Chenet, Leblanc and Lemay, Champagne, Fraser, Caldwell, Pigeon Bros., Dacier, Martin and others. On the facing of Mr. Goulden's shop was

the cross-bones and skull emblem, cut in white cambric. The Canadian Institute building was also decorated, and had the following mottoes printed in large white letters on the front of the building opposite the Cathedral: "A notre bien aimé Patron, Regrets." and "Mortuus est servius Domini" The northern end of the structure also bore a decorative square draped with crape, prettily festooned, and bearing in the centre the word "Regrets." On Rideau Street there was not such an extensive display, the Union Bank of Lower Canada, Kearns and Ryan's, and Tackabery's being the only places draped.

Shortly before ten o'clock the marshals, Messrs. M. Battle, Stanislas Drapeau, Michael Starrs and Thos. Pruneau began the work of organizing the procession. Before half an hour everything was in readiness for the start, and the marshals gave the word to advance, when the cortege moved off in the following order, with the streets crowded to such an extent that the police experienced much difficulty in keeping the way clear:

Department of Police.

G. G. F. G. Band.

Physicians of his Lordship—Drs. Beaubien, Lynn, St. Jean, M.P., Robillard and Hill.

Undertaker.

Garrison Artillery.

TWELVE PALLBEARERS. | CORPSE. | TWELVE PALLBEARERS.

Garrison Artillery.

Cross, Acolytes and Clergy, Bishops and their Assistants.

Insignia of deceased borne by the Ecclesiastics of the Seminary Administration of the Diocese, and Clergy of the Palace.

Members of the Privy Council.

The Premier and Hon. Messrs. Scott, Dorion, Cartwright and Burpee.

Members of Parliament.

Right Hon. Sir John Macdonald, Messrs. Currier, A. Wright, McKay Wright and Senator Skead.

Judges Armstrong and Lyon.

Orifiams of the Different Parishes of the Diocese.

Union Band.

His Worship the Mayor and Corporation of the City.

Warden and Corporation of the County of Carleton.

Mayor and Corporation of Hull.

Waterworks Commissioners.

Bar.

Medical Profession.

Notaries.

The Civil Service.

Representatives of the Press.

Orifiams of the Different Religious Communities.

Band of St. Joseph's College.

St. Joseph's College.

Separate School Trustees and Teachers.

Christian Brothers' School.
Clercs, Doctrinaires and Pupils.
Administrators and Deputations from St. Patrick's and St. Joseph's Orphanages.
Society of St. Vincent de Paul.
Men's Congregation.

Band of Jeunes Canadiens.
Society of Jeunes Canadiens.
Sainte Cecile Society.
Catholic Young Men's Society.
Union Allet.
Society of St. John the Baptist of Ottawa.
St. Patrick's Society.

Fire Brigade.

Band of Chasseurs-Canadiens, Hull.
St. John the Baptist Society from Hull.
French Canadian Institute.
Temperance Society.
Typographical Society.
Union of St. Joseph.

Fire Brigade.

Band of St. John the Baptist.
Union of St. John the Baptist from the Chaudière.
Union of St. Joseph from Hull.
Society of St. Peter.
St. Joseph's Society of Templeton and their Band.
Citizens.
Detachment of Police.

The procession moved off from the Bishop's Palace and proceeded down St. Patrick Street to Dalhousie, up Dalhousie to Rideau, and then down Rideau to Sussex; then to the Cathedral Notre-Dame, where the funeral ceremonies took place. The stores in all the streets through which the *cortege* passed were closed and there could not have been less than six thousand spectators lining the sidewalks. Those in the ranks of the procession must have numbered about two thousand persons, nine-tenths of whom were members or representatives of some corporation society, sociality, or association. The corpse was in a half sitting posture, in a magnificent coffin covered on the outside with purple velvet, and displaying eight beautiful silver handles. The coffin was placed on a catafalque, and carried on the shoulders of the pall-bearers, six at a time. The mortal remains were dressed in the pontifical robes used in celebrating high mass, and the mitre was also placed on the head. The pall bearers were Messrs. R. Lapierre, H. Pinard, R. Rivet, J. Traversy, P. Marrier, N. Germain, J. B. Cantin, J. Trudeau, J. L. Roque, Dr. Tache, J. B. Richard, P. Dufour, L. Duhamel, Wm. Kehoe,

J. O'Reilly, R. Nagle, J. Sullivan, J. F. Caldwell, J. Quinn, P. Kearns, T. Coffee, C. Goulden, J. Warnock, C. Carleton, A. Duff, and P. O'Meara. A sad contrast was presented in the appearance of the Cathedral, to those who remember it when last decorated in His Lordship's honor. Then the building was aglow with many colored lamps, bright streamers and banners bearing mottoes inscribed with words of rejoicing to welcome the aged prelate home, after a long and arduous journey, while he himself was present in the sacred edifice to give thanks to his Maker for his preservation from dangers in travel by sea and by land. Then a host of friends flocked round him to congratulate him on his safe return.

A crowd of mourners now thronged the edifice to show in their sorrow the loss they had sustained by his death. The decorations of the edifice were simple but effective. The face of the organ gallery was heavily draped with black powdered with silver, and from the centre of the ceiling of the middle aisle, pendants of alternative black and white draped to the pillars of the side aisles. The complete interior of the chancel was draped with black as high as the bottom of the main windows, a border running round the top of the hangings, which was powdered with death heads and cross-bones. The grand altar and also the side ones were completely veiled in the same sable hue, and in the centre of the chancel just within the rails was the catafalque for the reception of the corpse. This was tastefully decorated with flowers and surrounded by numerous mammoth candelabra containing some hundreds of tapers. The platform on which the coffin was to rest was placed in a slanting position, so that the interior was open to view over the whole church.

The Grave destined to be the permanent recipient of His Lordship's remains, is excavated in a small vaulted chamber immediately under the south tower of the Cathedral. The grave itself is not sunk deep, owing to the rocky nature of the ground in which deep sinking would necessitate blasting.

The procession was met at the church door by the clergy in full robes, and the body was borne to the chancel and placed on the catafalque, and in a few moments the large edifice was densely filled, the chancel and grand altar a blaze of lighted tapers, and thronged with white robed priests and acolytes, and purple apparelled members of the episcopate, while from the organ loft rolled forth the grand harmonies of the Requiem Mass. The scene was one which surpassed all that has yet been witnessed within the same walls, and will not soon be forgotten by those who were present at it. The musical service was conducted under the joint direction of Chevalier Gustave Smith and Mr. Champagne, the former of whom presided at the organ while the latter conducted the choir. The choir was a numerous one, furnished from the choir of the Cathedral, St. Joseph's, St. Ann's Churches, and were accompanied by the band of the Young Canadians. The music used throughout was a Gregorian chant, the peculiar plain and grand harmonies of which told with thrilling effect in the *Libera* and *Dies Iræ*, as also in the beautiful "Receive him in Paradise." The service

was choral throughout with the exception of an original voluntary played by Mr. Smith during the offertory.

The funeral orations were delivered by the Rt. Rev. Mgr. Fabre, Coadjutor Bishop of Montreal, in French, and the Rt. Rev. Mgr. Wadhams, of Ogdensburgh, in English. Both addresses, though short, were forcible and to the point. Without desire to over-estimate the late prelate, they pointed him out as a true example to Christians, as one who had devoted his life faithfully from an early period to the service of his Saviour, as one charitable to the poor, sage in council, a true friend and kindly adviser, and yet who was humble in the extreme and rich only in love to His fellow-men and his God. Bishop Wadhams spoke of him as beloved of God, beloved of his clergy, beloved by the religious of his diocese, beloved especially by little children, and by his fellow-citizens in general.

After the mass the clergy within the chancel passed through the vestry to basement chapel, which is on a level with the vault. The body, the coffin being still open, was raised from the catafalque and borne on the shoulders of the pall bearers to the south end of the church. As the coffin passed down the centre aisle a sea of faces turn to get a last glimse of the good grey head which all men knew, and as the opening over the crypt is reached the congregation begins to pour into the street. We follow with them, but as we reach the door

Hush, the dead march wails in a people's ears;
The dark crowd moves, and there are sobs and tears;
The black earth yawns—the mortal disappears;
Ashes to ashes—dust to dust:
He is gone, who seemed so great—
Gone! but nothing can bereave him
Of the force he made his own
Being here, and we believe him,
Something far advanced in state,
And that he wears a truer crown
Than any wreath that man can weave him.
But speak no more of his renown,
Lay our earthly fancies down—
And in the vast Cathedral leave him,
God accept him—Christ receive him!